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THE TREATISE ON ETERNAL BLISS ATTRIBUTED TO MOSES MAIMÛNI

(פרקי ההצלחה).

AMONG the writings of Maimûni, the study of which was particularly recommended by Joseph Salomo del Medigo in his letter to the Karaite Serach b. Nathan (1623), there is also named "the Chapters on Salvation"¹. This treatise was already quoted, in the middle of the fourteenth century, by Joseph b. Eleazar, the super-commentator of Ibn Ezra, as "a short essay" by Maimûni (מאמר קצר שחבר), and towards the end of the same century, Don Benveniste b. Labi quotes it under the title of אגרת ההצלחה². The treatise was printed for the first time in 1567 as appendix to a dictionary of terms, composed by Menachem b. Abraham of Perpignan, a work which was meant to serve as an aid in reading the More Nebuchim³, and there it bore the title of פרקים בהצלחה. Mordechai Tama embodied it in the collection of Maimûni's responsa edited by him⁴.

The Arabic original of the "two chapters on Bliss" has

¹ Vid. Geiger, *Melo Chofnaim*, Hebr. part, p. 18 ופירוש המשנה שחבר German part, pp. 24 and 73. הרב ואגרותיו ופרקי ההצלחה

² Vid. Steinschneider, *Die Hebräischen Übersetzungen des Mittelalters*, p. 437.

³ מ' הגוררים, entitled also מכלל יוסי, Salonica, 1567. Vid. Steinschneider, *Catal. Bodl.*, cols. 1719 and 1917.

⁴ שו"ת פאר הדור, Amst. 1765. The פרקי ההצלחה להרמ"ב ו'ל are placed between nos. 155 and 156, and thus separate the responsa of the collection that are not from Maimûni, from those of Maimûni. In the Lichtenberg collection of Maimûni's letters and smaller works (קיבוץ השו"ת הרמ"ב) (Leipzig, 1859), the מ' ההצלחה are to be found in the second volume, pp. 32-34. In the following I quote from this edition, with indication of column and line.

been preserved in a Code in the National Library at Paris¹. In that code, after the original of Maimûni's response printed in פאר הדור, under No. 152, follows directly the original of these chapters with the mutilated heading: ²וְלֹא פָעַל מִן כְּתָב. After the word כְּתָב a word is missing, which gave the real title of the essay, without doubt the word אֶלְמַעְרָה³. The complete title of the little treatise was therefore: כְּתָב אֶלְמַעְרָה, רִמְאֵלָה אֶלְמַעְרָה, of which the above-mentioned Hebrew title אגרת ההצלחה is a translation. The second chapter has the heading ופֶּעַל אֵיצָא (= ועוד) ⁴. By the word וְלֹא, in the heading of the first chapter, the whole is vindicated to the author of the preceding response, i. e. to Maimûni. A later hand inserted in the small blank space between the response and the chapters on Salvation, the following words, as a heading to the latter essay: פְּרָקִי (ה)הַצִּלְחָה לְהַרְמִיב "מִבֵּם ז'ל ב' עֲרֵבִי וְנִדְפְסוּ בְּכָל־ל שְׁנוֹבוֹתָיו: ב'ל' הִקְדֵּשׁ בְּסֵפֶר פֶּאֶר הַדּוֹר ס' קנ"ה.

The beginning of the first chapter, quite identical in the Arabic original and the translation, shows that it has not been completely preserved. For it is evident that this beginning was severed from the midst of a larger phrase⁵. But besides this, other passages of the text before us also refer to matter previously dealt with⁶, contained perhaps

¹ Vid. *Catalogues des Manuscrits hébreux et samaritains de la Bibliothèque Impériale* (Paris, 1866), p. 116, no. 719.

² For this item of information, as well as the one used in the following remarks, about the Arabic original of the הצלחה, I am indebted to the kindness of Prof. Mayer Lambert of Paris.

³ Cf. Maimûni's *Guide*, III, 23, p. 48 b of the Arabic original (ed. Munk): יִלְחָצְרָה אֶחָדָהּ, which is translated by Ibn Tibbon by ההצלחה האמתית.

⁴ In the edition: פֶּרֶק ב'.

⁵ The address at the beginning: הַחֲלִמִי הַחֲשׁוֹב is missing in the original. The first sentence read in the translation: אולם באשר נזכר לך ונבדל ממני. הענינים יתבאר לך מה שנהבאר לראשונים המוכנים להמצא בקהל השכלים ועם אדם צא קלך ואמחקק ענה אלגיוס יבאן לך מה בן לאו"ן אלמחזר"ן פי: נזקה אלעקל. We see that in the Hebrew translation three words have become corrupted so as to spoil the sense. Instead of אולם באשר, read אולי; and instead of הענינים, read הענינים. The clouds of sensuality are meant, which interfere with the true knowledge of God.

⁶ Vid. the beginning of the second chapter: נבר הדרשך במה שקדם ממה

in a first chapter now lost. This explains also, why our treatise has not, at its beginning, some sort of indication of the subject with which it is going to deal¹. Such indication must have been contained in the lost first chapter.

The treatise in its present form represents itself as an esoteric teaching to the disciple to whom it is directed². At the end of the very diffuse allegorical interpretation of Ps. xlv, the author, pointing out Prov. xxvi. 8, exhorts his reader not to spread his interpretation among the public, but rather to belong to those to whom Isaiah's words (xxiii. 18) could be applied³. In another apostrophe, with which he interrupts the interpretation of the said Psalm, the author declares that he meant his present treatise to serve as "the conclusion of the More, since it comprised everything that the larger work contained in respect to its aim and to its end⁴." With this, our treatise designates

וּבְכֵן קִבְּצִי לְךָ מֵאִמְרֵי נְבוֹאִיִּים וְרַבִּיִּים וְסִבְרוֹת פִּלּוֹסּוֹפִיּוֹת מִסְכֵּמִיּוֹת בְּהַגָּעָה : הַהֲצֵלָה הָאֲחֵרונה. And at the end of the same chapter : שְׂבִיאוֹרֵי לֶךְ מִסְבְּרוֹת הַפִּלּוֹסּוֹפִים בְּהַצֵּלָה דְּאֲחֵרונה. But in our text this information about the opinions of the philosophers on eternal beatitude are missing. They must therefore have been contained in the lost chapter. Vid. also p. 32 b, l. 29 וְכִמּוּ שֶׁהִקְדַּמְתִּי (on Isa. xl. 6, 8); וְכִנּוּ קֶדֶם לֶךְ בִּיאוֹר (on Prov. xxx. 22), and p. 34 d, l. 15 וְכִנּוּ קֶדֶם לֶךְ בִּיאוֹר (on Isa. xl. 6, 8); the explanations alluded to are not to be found in the present text.

¹ The end of the second chapter (vid. the preceding note) gives an accurate description of the subject : Prophetic (Biblical) and Rabbinical statements on the attainment of eternal beatitude, and the philosophical opinions agreeing with them.

² The apostrophe is addressed to אָדָּי (32 b, 24; *ibid.* 32 ; 32 d, 36 ; 34 a, 14); once אָדָּי הַמֵּעִין (34 a. 14). On the latter mode of addressing, vid. e. g. in Maimūni's *Techijat Hammetim* (Kôbez, II, 9 a at the bottom).

³ At the end of the first chapter: וְלֹא תַצִּיל מֵאִמְרֵיהֶם אֶחָד מֵאֲנָשִׁים הָרַבִּה : וְהָיָה מִמֵּי שֶׁנֶּאֱמַר עֲלֵיהֶם כְּצֹרֹר אֲבָן בְּמַרְגָּמָה כֵּן נִוְתַן לְכָסֶּל כְּנֹד כִּי אֵינוּ מִי שֶׁיִּשְׁלֹךְ מִרְגְּלִיתוֹ בְּתֵל אֲבָנִים כִּי הֵיאָ אֲבָרָה בּוֹלֵת מִקּוֹמָהּ וְהָיָה מִמֵּי שֶׁנֶּאֱמַר עֲלֵיהֶם לְיוֹשְׁבֵי לְפָנֶי ה' יִיחַד סִדְרָה לֵאכֹל לְשִׁבְעָה וְיִמְכְּרָה שְׂחִיק. The explanation given here of Prov. xxvi. 8 is based on Saadia (ed. Derenbourg-Lambert, p. 154). The application of Isa. xxiii. 18 is based on the interpretation of this verse in Pesachim, 119 a. Maimūni, in the preface to the third part of the More, makes use of the same verse and its Talmudical interpretation.

⁴ Col. 32 d, l. 36 seq. : הַמֶּשֶׁה אֲנֹכְךָ אֲתָהּ אָדָּי אֵל הַבְּנֵת מִה שֶׁנֶּמְשַׁךְ אֵלָיו זֶה הַנֶּחֱן לִּי : שְׂאֵי שִׁמְתִּי חוֹתֶם הַמּוֹרָה וּקִיף בֶּל מִה שֶׁכָּלִי אֲחֵר בְּתַלְיָהּ וְסוֹפּוֹ וּמִלֵּל סִמְכָּךְ יֵא אֵלֵי פֶהֶם מֵא אֲרַבֵּעַ בֵּה הוּא אֶלְמֵנִי : In the Arabic original, the passage reads : לֹאֵלָה גִּעְלָתָה לְאֶחָמָה אֶלְמֵאֵלָה יְחִי כִּלְמָא הַצְמֵנְתָּה פִי גִאִיהָא וְהִיאִתְהֵא. Thus, in the

itself as a homogeneous appendix to the "Guide," the last object of which was to teach how eternal salvation was to be obtained by the true knowledge of God. Maimûni had, according to this, composed this treatise on Salvation as a complement to the "Guide," perhaps for his beloved disciple Joseph b. Jehuda, to whom he had also dedicated the "Guide"¹. In that case, we must suppose that the treatise, meant to convey only esoterical teaching, remained unknown in larger circles, and therefore emerged only in the fourteenth century again.

The mere testimony of the treatise itself would certainly not suffice to vindicate it as Maimûni's work, if the contents would compel us, for valid reasons, to number it among the spurious writings which were made under Maimûni's name. As a matter of fact, the opinion that the *פ' ההצלחה* cannot possibly have had Maimûni for their author, is at present generally adopted². Steinschneider only, who already on a former occasion enumerated the treatise among Maimûni's genuine writings³, has not been convinced by the grounds against its genuineness, and, in his latest work⁴, he expresses himself about it in the following terms: "The mystical shadow which overspreads this rather theological and frequently rhetorical exposition, is not in direct contradiction with the spirit of Maimonides. There is nothing in it to prove a forgery." Such a judgment is of sufficient force to shake the belief in the spuriousness of our treatise. An analysis of the little book, such as

original, Maimûni's principal work is not cited by name, but only indicated as *אמקארה*. But the translator rendered this correctly with *המורה*, for *אמקארה* (= *המאמר*) is as much a denomination of the More, as *הדבור* is of Maimûni's Mishne Torah. The latter himself calls his principal philosophical work in the preface, and everywhere else, *הורה אמקארה*.

¹ This is Rapoport's opinion. Vid. Steinschneider, article "Joseph Ibn Aknin," in the *Allgemeine Encyclopædie*, sect. 2, vol. XXXI, p. 47, note 11.

² Vid. Grätz, *History of the Jews*, VII³, 461; A. Schmiedl, *Studien über jüdische Religionsphilosophie*, p. 233.

³ In the catalogue of the Bodleian Library, l. c.

⁴ *Die Hebr. Übersetzungen des Mittelalters*, p. 437.

I propose giving in the following remarks, will contribute towards preparing a sure judgment as to the possibility of Maimûni's authorship; proving as it does the Maimûnic character of the greater part of the contents of the treatise on Bliss, by a comparison of authentic utterances of Maimûni. For the purpose of giving a better survey, I divide the whole into separate chapters according to the subjects dwelt on. I confine myself to essential points, and cannot deal with all particulars of the text, if it were only for this reason, that a minute understanding and eventual corrections can only be expected from a consideration of the Arabic original.

1. *Allegory of the Sanctuary, especially of the Candlestick. Perfecting the spirit.*

(Col. 32 a, b.)

The heart resembles the ark in which the tablets of the law were kept, as the law is fostered in the heart, and is inscribed in the tablets of the heart¹. The "pure candlestick" is the soul, the "lamp of the Eternal" in man

¹ Col. 32a, II. 17-19 (instead of מַשֵּׁל לֵבךְ read מַשֵּׁל לֵבךְ, in the Arabic original מַשֵּׁל לֵבךְ). This passage is preceded by an allegorical interpretation of the two cherubim, which covered the ark with their wings. But the text of this passage is rather corrupt, so that it is impossible to understand what significance was ascribed to the cherubim. We adduce some points. Both wings of the lungs cover the heart, just as both wings of the cherubim covered the ark (cf. on this the apocryphal letter of Maimûni to his son, Kôbez, II, 39 d : רוח המשל הוא' המשל הוא' (בריאח). That which moves and vivifies the heart, is, physically, the breath, רוח; spiritually, the breath of God, likewise expressed by the word רוח. A remark follows about the homonym רוח, agreeing with More, I, 40. In the Arabic original the passage reads thus : ועי יכח מִהֲדָךְ : מִכּ וּבֶן וְהֵם אֲלֻרִּיּוֹת אֵלֵי מִתְּלָחֵם מִכּ פִּי קוֹלָהּ וְהֵם אֲלֻרִּיּוֹת פִּרְשֵׁי כְּנָפִים לְמַעַל וְאֵלֵּם כֵּן כְּשֶׁמֶל אֵלֵּם תְּסַלִּי בּוֹאֲשֵׁה אֲלֻרִּיּוֹת וּבְכֶפֶס אֵלֵּם תְּחַיֵּם אֲלֻנִּים אֲלֻמִּתָּה כִּמָּה חַיָּה אֲלֻקֵּב וְצִלָּתָהּ וּשְׁפָאָה מִן סִימָה אֲלֻחֲרָכָה אֲלֻמוֹדִיָּה אֵלֵּם אֲלֻנִּים וְהֵם אֲלֻרִּיּוֹת לְפֶשֶׁת מִשְׁתַּחֲרָךְ וְהֵם נִשְׁרָחָה נִסִּים וְהֵם נִשְׁרָחָה נְבוֹהָ אֵלֵּם כֵּן הֵם אֲלֻנִּים בֵּה חַיָּה אֲלֻקֵּב אֲלֻמִּתָּה עֵנָה נִאֻרָה וְחַיָּה פִּתְרָה עֵנָה לְחַיָּה כֵּן וְלֵךְ סִבָּב[א] לְמוֹתָה פִּתְרָה אֵלֵּם בְּשֵׁל רֵחַ הַקֹּדֶשׁ כֵּן הֵם אֲלֻקֵּב פִּי אֲלֻחִין יִמּוֹת וְהֵם הֵם מוֹתָה סוֹכֵכִים בְּכִנְפֵיהֶם מִתְּלָחֵם פִּי אֲלֻפֶּשֶׁת אֲלֻמִּתָּה חַחַח כְּנָפֵי הַרְיָאָה וְהֵם תְּחַנֵּן בְּאֻחֻקֵּהָ.

(Prov. xx. 27)¹. Devote thyself especially to the service of that candlestick. Its "seven lamps" are the five senses together with the two powers of the soul, thought and imagination², they must be all turned towards the candlestick (Num. viii. 2). Then thy house will be lit up by divine light³, and "thy lamp will not be extinguished in the night" (Prov. xxxi. 18)⁴. But thou destroyest thy house and wrappest it in darkness when thou sufferest thyself to be drawn by thy daily affairs from the service of the Most Holy⁵. The soul, that has learned to know God, becomes itself the "holy spirit," v. Ps. li. 13. It is in this sense that the words were said, 2 Sam. xxiii. 2: **וְרוּחַ ה' דִּבֶּר בִּי** "the spirit of the Eternal spoke in me"; the intelligent soul itself is the angel, the organ of divine revelation⁶. The soul, having become perfect in this way,

¹ This is accompanied by the remark (l. 33): **פָּנִים יִקְרָא נֶר אֱלֹהִים וּפְעָם**: נֶשְׁמַת אֱלֹהִים וּפְעָם צֶלֶם אֱלֹהִים וּדְמוּתוֹ וּרוּחוֹ הַטּוֹבָה וּרוּחוֹ נְרִיבָה וְכִבְדוֹ וְנִשְׁכָּתוֹ. There are eight Biblical expressions denoting the soul, in as far as it shows itself worthy of life after death. Maimûni, in the More, explains in this sense the expressions **נֶשְׁמָה** (I, 41), **צֶלֶם** and **דְּמוּת** (I, 1), **רוּחַ** (I, 40), which latter is here differentiated into two expressions, on the ground of Ps. cxliii. 10 and Ps. li. 14 (vid. also Mishne Torah, Yesode Torah, 4, 8). **נֶר אֱלֹהִים** is the same as **נֶר ה'** in Prov. xx. 27, and **נֶשְׁמַת שָׂדֵי** in Job xxxviii. 8 is thought of in the expression **נֶשְׁמַת אֱלֹהִים**. The meaning of "soul" was not included by Maimûni among the meanings of **נֶבֶל** in More, I, 64. See on this, Abulwalid's *Dictionary*, art. **נֶבֶל**, end.

² On the functions of these two forces (**כַּחַ הַחַיִּיב וְהַמְּרִמָּה**) in Maimûni's doctrine of prophecy, vid. More, II, 36, also *ibid.* I, 47.

³ **אֲרוֹמִים רַבִּינִים** (l. 30). **רַבִּינִים** (= **רַבָּאִי**, Ar.) means here "divine," vid. Munk's remark to More, I, p. 12 of the French translation, note 1. *Infra* (col. 32 d, l. 39) **קְנִינִים רַבִּינִים**, "divine possessions," are mentioned. In reference to **אֲרוֹמִים**, vid. the expression **אֲרוֹמָה**, in More, III, 51, towards the end (p. 129 a, l. 10).

⁴ On Maimûni's allegorical interpretation of Prov. xxxi. 10-31, vid. More, III, 8.

⁵ Col. 32 a, l. 21, where, instead of **הַחֲרִיבָה**, read **הַחֲרִיבָה**. This agrees essentially with Maimûni's exposition in More, III, 51. Vid. especially, the following passage: "He who recognizes God and gives himself entirely up to this subject of his thoughts, is placed, as it were, in the clear light of the sun; but he who allows himself to be diverted by his occupations, is, as it were, in the darkness of a cloudy day."

⁶ *Infra*, in the allegory of Ps. xlv, this idea is worked out.

unites, after its severance from the body, with its source¹; "the spirit returns to God" (Kohel. xii. 7)². But the soul that is polluted by sins (Lev. xviii. 3), and which is called רוח טמאה (Zech. xiii. 2)³, is referred to in the words of Ps. lxxviii. 39: רוח הולך ולא ישוב⁴. Such a soul cannot return to God. There it is said in Lev. xviii. 30: "Ye shall not defile yourselves, for I am the Eternal, your God"; which means that I am pure, and therefore ye must be pure. And immediately after, Lev. xix. 2, it says in the same sense: "Ye shall be holy, for I am holy⁵."

That which is indicated by the figure of the candlestick with its seven lamps, namely, that the five senses and the mental powers (thought and imagination) must be devoted to the perfecting of the soul and the service of God, the same is also expressed by the words of Isa. lvii. 16. We must understand the word רוח here to mean the soul destined to immortality, the image of God, and the word נשמות the senses and powers of the soul assigned to the service of that soul⁶. But he who makes his soul subservient to the senses, is referred to by the words (Prov.

¹ רבקה במחצבה הראשון. Cf. Maimūni's מאמר היחוד, ed. Steinschneider, p. 15: שבהפירה השוב אל ההחלה ומחצבה הראשון.

² Vid. More, I, 40; Mishne Torah, Yesode Hattorah, 4, 9.

³ רוח טמאה is the contrast of רוח הקדש.

⁴ Maimūni, in More, I, 40, cites this passage from the Psalms, by the side of Gen. vii. 15, as an example of the meaning "vital spirit," for the word רוח, i. e. the principle of animal life, bound up with the body and perishing with it. Cf. Maimūni's *Techijat Hammetim*, Kôbez, II, 10 c.

⁵ The opinion, to be found in More, III, 47 (cf. III, 33), about טמאה and קדושה, denoting the non-compliance and compliance with the divine commandments, fully accords with this interpretation of these consecutive verses.

⁶ This ingenious interpretation of the verse of Isaiah, accords to some extent with Maimūni's exposition of the Talmudical passage (Chagiga, 12 b) נשמתן של צדיקים ונשמות ורוחות ששורים להיבראות, in More, I, 70. Contrary to Saadiah and Ibn Ezra (vid. my essay: "Die Bibelexege der Jüdischen Religionsphilosophen des Mittelalters vor Maimūni," p. 27, and Ibn Ezra's Commentary to Koheleth, 3, 21), Maimūni does not attribute to נשמה the meaning of the highest phase of the soul (the spirit), but the soul of life, bound up with the body, and perishing together with it. Vid. Mishne Torah, Yesode Hattorah, 4, 9; Teshuba, 8, 3.

xxx. 22), that "the servant becomes the king," and it is of him that David said (Ps. lxxxi. 12) "there shall be no strange god within thee"; i. e., according to the words of the sages, the evil inclination¹.

2. *Ceremonial commandments and prayer. Ecstasy.*

(Col. 32 b, c.)

Devote thyself to the service of God with thy external and internal senses². For instance, on performing the commandment of blowing the Shofar at New Year, do it with all parts of thy body: be thy hands outstretched to take the Shofar, thy fingers shall hold it, thy ears hear, thy eyes be closed, thy other members tremble and shake. It is the same with the Tabernacle and the Lulab³. He who prays turns to God, standing on his feet, with joy in his heart, his hands outstretched, his organs of speech in action, trembling and shaking in all his members.

(Then follows a lengthy exposition about the ecstatic condition, removed from the sensual world, into which fervent prayer can place the soul. Some of the traits recall the description in More, II, 41, at the beginning, of those conditions, into which the prophets are placed during their visions when awake. Particular emphasis is given to, and a minute description furnished, of the *clairvoyance* of the person in ecstasy, whose imagination knows no difference between past and future, who has knowledge of future events in the world, such as war, famine, pestilence, death,

¹ Vid. Sabbath, 105 b. On Maimûni's idea about the *יצר הרע*, vid. More, III, 22.

² *אי אחי בא בחושך עליהם ונסתריהם לעיניהם יתבין*. Instead of *עליהם*, read *נגליהם*. On internal and external senses, vid. Kaufmann, *Die Sinne*, p. 46 sq.

³ *ונכסכי* (32 c, l. 4). These words are followed by: *החורה*. This seems to denote the remaining commandments. Cf. on the subject what Maimûni says, in More, III, 52, on the objects of the various religious practices; all of them are meant to promote the fear of God, and to be means to the perfection of the individual.

and life. He distinguishes friend from enemy, and nothing in the world is hidden from him. The soul, when in such a condition, is transferred into the world of intelligences (spirits)¹, and man belongs to the category of those beings who are described by the words: living, accomplished, intelligent².)

3. *Repentance. Isaiah vi.*

(Col. 32 c, d.)

Once man has become conscious of the insufficiency of his religious position³, and understood that it precludes him from attaining eternal salvation, he is seized by the sensation of repentance⁴, and he loudly and humbly confesses his guilt. Thus Isaiah did, saying (vi. 5): "Woe unto me . . . for I am a man of unclean lips." For the prophet had suffered fear to make him negligent in the exhortation of his people, which guilt made him unworthy of the prophetic mission. But he repented, and in consequence of his repentance, the guilt was taken from him (ver. 7), therefore he could again enter upon the mission (ver. 8). Henceforth, when tortured by man, he suffered patiently (Isa. l. 6)⁵. He became equal to the angels, who cause the knowledge of God to flow to each other⁶. Therefore he

¹ עד שימצא עצמו בעולם השכלים. Cf. from the beginning of our treatise (p. 271, note 5) להמצא בקהל השכלים; also col. 33 b, l. 17 הקרושים והם בעולם השכלים.

² יהיה בכלל חיי שלם משיג.

³ This is closely connected with the description of the ecstatic condition of him who has arrived at perfection.

⁴ On the significance of repentance for spiritual perfection, vid. More, III, 36, end.

⁵ Cf. Rashi to Isa. l. 6; D. Kimchi to Isa. vi. 7. Maimūni, in the Iggeret Teman (p. 50, ed. Holub; Kôbez, II, 7 b), finds in Isa. l. 6 an exhortation to Israel to bear patiently, in the exile, the outrages of their tormentors.

⁶ ונתרומה במלאכים אשר יקנו קצתם מקצתם וישפץ ק' על ק'. This seems to be an allusion to the words of the text ואלה אל זה Isa. vi. 3, which infra, quite

who has reached perfection, must also make others perfect, and must cause to flow from himself to them, that which had flowed to him from God. In this sense we must understand Prov. v. 16¹ and Isa. lviii. 11; and it is said of the spiritually perfect man, who is subject to the constant influence of the divine emanation, that "he is like the spring that does not cease, and like a stream that flows on vigorously²."

4. *Allegorical interpretation of Psalm xlv.*

(Col. 32 d-33 b.)

Ver. 2³. רחש means really: to cause water to spring forth by means of digging; the word also means: the trickling of the water from the mountain; a sort of perspiration

at the end, are applied to the praise of God by the angels, quite in accordance with Maimūni's view on Ps. xix. 2 (vid. More, II, 5, at the beginning; Maamar Hajichud, p. 9 sq.). The words of the text are taken here in the sense of the idea of emanation, of which then, immediately after, is said: ולא יסור מהשתלשל כן העלין [אל ההנהגה] אשר הוא שכל הפועל הנקרא אישים וזוהא אשר ישפיע על הנביאים ויתן לכל צורה שלמותה האחרון כפי שימור הכנות האישים. This is quite in accordance with the view of Maimūni; vid. Mishne Torah, Yesode Hattorah, 2, 7 and 4, 6 (M. Hajichud, c. 1); also More, II, 6.

¹ This application of Prov. v. 16 is based on the agreement of the word of the text יסור with יצי, the Arabic expression for emanation (Hebr. ששז). Maimūni explains himself, in More, II, 12, this Arabic expression in this way, that emanation is like the source, into which the water flows from all parts, and which sheds itself on all sides. In the same passage he finds in the Biblical expressions for God: מזור מים חיים (Jer. ii. 13), and מקור חיים (Ps. xxxvi. 10), the idea of emanation. But it ought to be mentioned, that in More, III, 54 (134 a) the verse in Prov. v. 17 is interpreted in this way, that the highest perfection attainable by man, namely, the intellectual perfection, "is only for him and for no other besides him."

² Vid. Baraitha, Aboth, c. 6: ומגילן לו רי חורר ונעשה כמעין שאינו פוסק וכנרר. שמרגבו והולך סתרי חורר means here the profound knowledge of the contents of the Bible, the same that Maimūni is wont to call סתרי חורר.

³ The transition from the preceding piece to this is formed by a passage which is corrupted in many instances, but the sense of which is, on the whole, that the degree of perfection, of which mention was made in the preceding remarks is attainable by man only in the way allegorically indicated in Ps. xlv.

issuing from stone¹. The motion of the lips when praying which is compared with the springing forth of water, is indicated by the word רחש, v. Megilla 27 b: רחשי מרחשן². In the same sense, the meditation of the inquirer for wisdom is designated as "digging" (Prov. ii. 4)³. But רחש means also the motion of the lips without sounds and words, v. Chagiga, 3 a: ומרחשן שפתחיהו⁴. The word רחש in our verse is therefore a suitable expression for the inspiration, which affects man only in thought, and not in words and sounds⁵.

Ver. 4 contains a summons to restrain the senses, so that they do not divert from spiritual perfection; גבור is, according to Aboth 4, 1, one who restrains his inclination.

¹ Col. 32d, l. 15: לפי שביאור רחש היא נביעות ר"ל הוציא המים בחפירה והנביעה הזאת מה (מים) read שיוצאים מן ההרים כאלו הוא זועה ויוצאת מן הסלע. This is based upon Abulwalid's explanation, art. רחש, where the Hebrew verb רחש is translated by the Arabic אנבש, and compared with the Arabic رشح. Abulwalid explained these two Arabic words thus: אכרנה באלהפר: יקאל אנבש אלמא אי אכרנה באלהפר. This interpretation, which was omitted by Ibn Tibbon in his translation (כ' השרשים), in my edition, p. 478, is directly transferred by our author to the Hebrew word, רחש.

² This also is taken literally from Abulwalid, l. c.

³ The author inserts here an interpretation of Prov. ii. 5, which verse he cites thus: או הבין יראה ה' ורעה קרושים חמצי. The verse, the changed form of which is evidently owing to Prov. xxx. 3, is explained thus: He who has attained the fear of God, which is the ultimate object of the Torah, will arrive at the knowledge that flows to him from the "Holy Ones," i. e. the angels (vid. Dan. viii. 13). That the fear of God is the ultimate object of the Torah, is expounded by Maimūni, More, III, 24.

⁴ This also is taken from Abulwalid.

⁵ Cf. what Maimūni, in his letter to Chasdai Hallevi (Kôbez, II, 23 d), says about the inspiration vouchsafed to Moses: שנמש משה רבנו ע"ה היחה: אחזה ברעות העליונות השכליות ומבינה ושומעת על ררך דבור האמת שהוא הגיון הרעות. העליונות מה שאין אנו יכולין לרעה איך הוא. After the explanation of רחש follows the exhortation, mentioned above, p. 272, n. 4, which concludes with the application made of Prov. xxxi. 2 and Ps. cxix. 102 (שלל) to "the divine possessions" (vid. supra, p. 275, n. 3). Then the author takes up again the interpretation of the Psalm with the words המאמר ומאשר, and explains the word מדור from the Arabic (after Abulwalid).

Ver. 5. רוב must be explained from רובב, Deut. xxxiii. 26¹. As God directs the universe, the spheres, thus the thinking soul directs the little world, the body, by means of its likeness to God².

Ver. 6. Kill the evil inclination, the enemy of the good inclination (the intellect).

Ver. 9 means the external, corporeal senses.

Ver. 10. The "daughters of the king" are the forces of the thinking soul; on the side of the latter stands in attendance "to the right hand" the animal soul "in Ophir's ornaments," i.e. adorned with good actions, with self-restraint, and with the endeavour to acquire moral and intellectual excellences (virtues)³.

Ver. 11. Here the animal soul of man is addressed, to divest itself from its animal nature and to subject itself to the intellect in humility and obedience.

Ver. 12. The "king" is the intellect (שכל, עקל).

Ver. 13. **בַּת צוּר**, "the daughter of the Rock," is the thinking soul, which has its origin in the "Rock," the primary cause, i. e. God⁴. **עֵשֶׂר עֵשֶׂר** are the senses, and the forces of the soul, and the perishable aims of the man⁵. The sentence has the same meaning as Ps. xxxv. 10⁶.

Ver. 14. "The daughter of the king is very glorious

¹ That which is said here in explanation of Deut. xxxiii. 26, accords completely with More, I, 70, at the beginning.

² The passage ought in reality to run thus: וְלִמָּחָד שֵׁשׁ בְּנֵשֶׁת הַמִּדְבָּרָה דְּמוּת אֵל (like Arab. *نفس*) וְיִצְרָה עַל דְּרַךְ הַהֶעֱרָה לִהְיוֹת אִמֶּר צִלָּה רַבֵּב עַל דְּבַר אִמָּת וְגו' עַל זֶה הַגִּישָׁם (נֶפֶשׁ) (like Arab. *نفس*) שְׂדֵהוּ הָעוֹלָם הַקָּטָן. The idea of man as *Microcosmus* (עֲלָם צִנִּיר) was largely discussed by Maimūni in *More*, I, 72.

³ אֶלֶּזְזַאִל אֶלְלִיקָה וְאֶלְנִקְהָה = המעלות המדעות והדבריות. Cf. More, III, 54, at the beginning; Rosin, *Die Ethik des Maimonides*, p. 101. Sam. Ibn Tibbon has: מעלות המדות, מ' השכליות.

⁴ Pointing to Deut. xxxii. 4, 18; Ex. xxxiii. 21. Cf. on this point More, I. 16.

⁵ דבל is here the same as what is called by Maimûni, More, III, 51 (126 a), אמור אלרניא, and—by a Talmudical expression—מילי דעלמא.

⁶ This verse is differently applied by Maimûni in More, I, 64, towards the end.

within." This means that the intelligent soul becomes perfect only when she withdraws from the external world¹.

Ver. 15. לְרִקְמוֹת (cf. Ezek. xvi. 13) are those acquired excellences², through which the soul "is being led to the king," i. e. to God. The soul is worthy to go to God when she is completely purified, and her handmaids, i. e. the senses and all her powers, follow her and are subject to her dominion³. The soul, when thus purified, becomes from divine spirit, potentially, divine spirit in reality⁴; henceforth she belongs to the saints, i. e. to the world of intelligences (spirits)⁵.

Ver. 17. "In the place of thy fathers shall be thy children," namely, when they make the virtues of the former, their own, whilst they become "lords over the world," i. e. over the material world and the senses (vid. Gen. ix. 2)⁶.

5. חֲפָה (Isa. iv. 5), *a symbol of the delights of eternal salvation.*

(Col. 33 b, c, d.)

The second chapter commences with the proposition, that according to the views of the philosophers⁷, the

¹ שלמות הנפש המדברת אמנם ישלם בהספק והתפשטה. Cf. with this More, III, 51, towards the end (129 a).

² אלפצאיל = המעלות. Cf. supra, p. 281, note 3.

³ This is then further explained, and ver. 16 is referred to also.

⁴ הנה היא תעק מרחק מרחק אלהים בנה ושבה רוח אלהים בפעל. Cf. More, I, 70 (92 b): ואלשי אלמפארק בעד אלמות דו אלשי אלחאצל באלפעל.

⁵ Vid. supra, p. 278, n. 1.

⁶ At the end of the Chapter, the exhortation, alluded to above, p. 272, note 3, follows. The author further emphasizes the importance of the allegorical interpretation of Psalm xlv. by saying that he had obtained it from "God's divine table" (ממה שחלק לנו משלחנו השמימי). Similarly, Maimûni, in his allegorical interpretation of the prologue of the book of Job, says that the ideas had come to him as it were through revelation, More, III, 22 (46 a) ואני אלהי הנה אלמפאני שבה אלהי. Vid. my Essay: *Die Bibelezesege Moses Maimûni's*, p. 122, n. 4.

⁷ Vid. supra, p. 271, note 6. Maimûni discusses the opinions of the philosophers on the Immortality of the Soul in *Techijat Hammetim* (Kôbez, II, 9 a). Vid. also More, I, 74, and Munk's notes, I, 432, 433.

eternal salvation, vouchsafed to man, is commensurate with the preparations and perfection, that made its subject worthy of it. This idea, that there are "degrees of salvation¹," the author thinks to be expressed in an Agadic passage (Baba Bathra, 75 a) to Isa. iv. 5, עתיר הקרוש, ברוך הוא לעשות לכל צדיק וצדיק ו' חופות. He connects with this sentence an interpretation of the word חֲפָה, which makes it an allegorical expression denoting the eternal salvation. The latter, being denoted by a word that means "wedding chamber," is compared with that, which is, for the sensual man, the highest delight, and the look of which affords enjoyment to the soul and the eyes. Then follows the etymological explanation of the word², which—like חוף harbour—comes from the verb חָפַף, to protect, to hide. As the harbour affords security to the ship, so the sun, on its rising, which is also designated by the word חָפָה (Ps. xix. 6), gives a sense of security after the darkness of the night, which causes fear. Thus the bridal chamber, after the wedding has taken place therein, gives a sense of security against the danger of deceasing childless³. Then the adornment of the "Chuppa" is dealt with, and also the other "Chuppoth," which are prepared for the friends, for those who assist at the wedding, in accordance with the presents sent by them. Thus, in the "second world⁴," the souls arrived at those delights, are secure against perdition, and the share of salvation is vouchsafed to every one in measure to his preparation; this is expressed in Isaiah's words: כִּי עַל כָּל כְּבוֹד חָפָה.—After a parenthetical observation on גְּנוּזִיתָא, the Rabbinical synonym of חָפָה, in the explanation of Song of Sol. v. 1⁵ the author interprets

¹ This idea is described most clearly at the end of the chapter (col. 33 d, l. 34): אחר ששם יבדלו המדרגות ויהיה יתרון האישים כפי שיעור הכנות כל איש ואיש ומה: (34): שדג"ז אליו משלמות.

² This is altogether based on Abulwalid's *Dictionary*, art. חָפַף.

³ Jer. xxii. 10 is cited here according to the interpretation in Moed Katan, 27 a.

⁴ (דאר אלאכרה) העולם השני.

⁵ This verse is interpreted thus: היהיה או הנפש המדרגת אצל המדרגה מזה העצור:

the rest of the verse¹. He quotes from Sabbath, 152 a the Agadic explanation of Kohel. xii. 5 (אל בית עולמו), and, to the word אש, an Agadic explanation of Baba Bathra, 75 a. In conclusion, the preparation of the soul for the life after death is compared with the preparation of the bride, and Prov. xxxi. 10 is referred to.

6. *Biblical evidences for the continuation of the soul after death*².

(Col. 34 a.)

Gen. v. 24 לקח אותו אלהים כי means, according to the Targum, "God caused him to die³." As this cannot be meant in a bad sense, it will have to be explained in this way: God caused Enoch to die, in reward for his excellence. He transferred him from this world, full of sorrow and pain, into the world of spiritual beings, into that world which—according to the traditional explanation—is announced in Deut. xxii. 7⁴, and praised in Ps. xxxi. 20⁵, the bliss of which is, according to Is. lxiv. 3, incomprehensible to the human mind⁶. The assumption that לקח אותו meant "he did not let him die⁷," and that Enoch continued

ככלה הנטן (הנפיקת ל. לזהן ההולכת אליו בערי קשוריה וכבר נברלו ממנה העננים המכסים עליה ונמשקו המסכים ונורכבו עכירות אותו הרוח וקנתה ההארה וההורחה והעננים, vid. supra, p. 271, note 5.

¹ במקראה, according to Abulwalid, art. קרא. Of the verb ברא is said: תיבת ברא באה ביצירה על בריאת העולם מההעדר III, 10, at the beginning; III, 13.

In this piece, the introductory sentence is missing. Something must have been lost before the word יאמרו, col. 34 a, l. 3.

³ ארי אמיח יתיה. This is the correct reading of that passage in the Targum, and not ארי לא אמיח יתיה. Vid. Schefftel, *Biure Onkelos*, p. 14, Cf. my treatise, *Leben und Werke des Abulwalid*, p. 66, n. 37.

⁴ Vid. More, I, 42, at the end (from Kiddushin, 39 b), Mishne Torah, Teshouba, 8, 1.

⁵ Vid. Mishne Torah, Teshouba, 8.

⁶ אבל מובט: 7, 8, Teshouba, Cf. M. T., וזאת היא ההצלחה שאין לה רמזין ולא ערך. חיי העולם הבא אין לה ערך ורמזין.

⁷ This is the explanation from which the common reading of the Targum לא אמיח יתיה derived.

living on earth, is refuted by the information that he lived 365 years¹.

Song of Sol. i. 4, "The king caused me to come into his chambers." An allusion to the world to come².

Isa. lvii. 1, "The pious will be taken away from the judgment." God preserves the pious from the sight of the judgment destined for the world, by causing him to die³.

Song of Sol. vi. 2, "My friend descended to his garden . . . in order to pluck lilies," i.e.—according to the explanation of the sages⁴—to gather the souls of the pious.

Gen. xv. 15⁵, "Thou shalt come to thy fathers in peace," i. e. thou shalt come, after thy death, to thy pious fathers, like Noah, Enoch, Methuselah⁶. For the expression cannot mean: thou shalt be united with thy fathers in the grave, because Abraham was not buried with his forefathers; he rather shared the grave with his posterity.

Gen. xxv. 8 and Deut. xxxii. 50. The expression נֶאֱמָרָה אֵל עִמִּי, used of Abraham, Moses, and Aaron, means that each of them was put with those that were like himself⁷, with those whose souls were transferred into the world of everlasting continuity⁸, when they had been purified after being severed from the body⁹.

¹ The Biblical passage, Gen. v. 24, is adduced in proof of the continuity of the soul after death by Jehudah Halevi and Abraham Ibn Daūd. See my essay, *Die Bibelexegese der jüd. Religionsphilosophen*, pp. 130 and 149. See also Ibn Ezra, *Jesod Mora*, c. 10.

² Cf. Maimūni's allegorical interpretation of Song of Sol. i. 2, *More*, III, 51, end.

³ Here is the place of the words, erroneously joined to the following passage (on Song of Sol. vi. 2): הלא תראה אומרו ברוחות הנקיים יבוא שלום ינחו: על משכבותם.

⁴ Vid. *Shir Rabba*, ad loc.

⁵ With the introductory words: ומעיות ההצלחה האחרונה (= ומן שואהד) (אלעצרה אלעצרה).

⁶ In *More*, II, 39 Methuselah is mentioned with distinction.

⁷ אל בני וילו.

⁸ לעולם ההשאות החמדי.

⁹ In the same manner Ibn Daūd. Vid. *Die Bibelexegese der jüd. Rel.*, p. 149.

Mal. iii. 10¹, "The sun of salvation will rise for you who fear my name."

Zech. iii. 7, "If you wander in my ways," then "I shall give you wanderings among those who stand," i. e. I give you continuity and eternity, like unto the eternity of the angels that stand before me².

7. *Miscellaneous remarks on eternal salvation*³.

(Col. 34 b, c, d.)

That eternal salvation will fall to the share of each who has become worthy of it, in proportion to his worth⁴, is admitted both by philosophers and religionists⁵. The difference in degree between the various pious men is made clear in the Agadic sentence about Moses and Joshua (Baba Bathra, 75 a) by the figure of sun and moon⁶. The teaching of Moses is the light (Prov. vi. 23) to which every one must turn who aspires after perfection. He who turns away from the teaching is liable to undergo the curse:

¹ With the introductory words: וְכָבֹד בִּימָר בּוֹאֵת הַצִּלּוּחַ עַל דֵּי נְבִיאֵי.

² The passage is explained in the same manner by Bachja ben Pekuda, *Duties of the Heart*, IX, 1; Joseph Ibn Zaddik, *Microcosmus* (ed. Jellinek), p. 73 sq. Cf. *Die Bibelepikese der jüd. Rel.*, pp. 77, 105.

³ A series of rather loosely connected observations and interpretations is introduced by the words הַצִּלּוּחַ הָאֲחֵרֹנָה; of these the most important are produced here.

⁴ Vid. Mishne Torah, Teshouba 9, 1: וְלִפִּי גִדּוּל מַעֲשֵׂיו וְרֹב חֲכָמָהּ הוּא זָכָה.

⁵ אין חֵלֶק בּוֹה בְּסִבּוֹת הַפִּלּוֹסוֹפִים וּבְסִבּוֹת מִי שִׂאמֵן בְּתוֹרָה. The expression אלֹמַחֲשֶׁע accords with the Arabic הפִּלּוֹסוֹפִים. Cf. More, III, 20 (41 b): (כל בעל התורה . . . הפִּלּוֹסוֹפִים: Ibn Tibbon) כל מהשֶׁע . . . אִפְּלֹאֲסֶפֶה. Vid. *Die Bibelepikese Moses Maimūni's*, p. 32, n. 3.

⁶ This Agadic sentence gives rise to a digression on Moses' exalted spiritual position, from which we reproduce the following points. Moses attained the degree of the angels, therefore "were they afraid to come near him" (Ex. xxxiv. 10). He becomes, as it were "the acting intelligence" (שֶׁכֶּל הַדְּשִׁיעַ), the knowledge emanates from his soul upon the elders and also upon the multitude of Israel. Cf. Maimūni's words on Moses in his Commentary to the Mishnah, Introduction to Chelek, 7. Article of Creed, at the beginning (Porta Mosis, ed. Pococke, p. 169): וְצִדְקָה פִּי רַחֲבָה: אִמְרָאִיכָה.

ורשעים בחשך ידמו, 1 Sam. ii. 9¹.—That the teaching of Moses conduces to the salvation of the world to come² is proved by Malachi's exhortation (iii. 22), in connexion with the promise following immediately after (ver. 23)³.

Matter forms a partition between man and his God⁴. The power of matter (sensuality) effects separation from God, and prepares the greatest pain for him who yearns after communion with God. On the other hand, those who are spiritually blind, and understand only the delights of the senses, know no other pain, except the want of sensual enjoyments. Therefore, the Torah, which has regard to the trend of the thoughts of the great multitude, promises sensual rewards for the fulfilment of the commandments, and corresponding punishment for their breach, Deut. xi. 13 sqq., Lev. xxvi. 3 sqq.⁵ But⁶ the promises of terrestrial rewards and terrestrial punishments refer also to those who see in the perfecting of the spirit their highest enjoyment; for the removing of the impeding misfortunes, and the fullness of welfare, afford the worthy the leisure

¹ Maimūni applies the passage in a similar manner to the deflecting of the thoughts from God, More, III, 51 (127 b). Vid. also *ibid.* III, 18.

² Vid. Mishne Torah, Teshouba 9, 1 : . . . הק"ב נהן לני תורה זו עץ חיים.

³ A rather lengthy digression follows on the prophet Elijah, who will rise from death to fulfil the promise given in Mal. iii. 23, which is taken to be a clinching proof that the resurrection of the dead is connected with the Messianic period, which was also indicated by Dan. xii. 13. That Elijah had really died is proved, partly because otherwise a fundamental article of our faith, namely, the unequalled greatness of Moses, would be shaken; and partly, from the expression לקח in 2 Kings ii. 5, which in other places also means to die. (Vid. Abulwalid's *Dictionary*, art. לקח, at the end). Maimūni, in *Tehijjat Hammetim*, expresses himself less categorically on the concurrence of the resurrection and the advent of the Messiah (see on this point, Saadiah, *Emunot*, chap. VII), but he does not deny either. Dan. xii. 13 is cited there also as a convincing proof for the doctrine of the resurrection.

⁴ אלמארה חאגב עפים : Cf. More, III, 9. דוע שדחומר מבויל בין האיש ואורונו ען אוראך אלמפארק.

⁵ Cf. *Die Bibelexegese der jüd. Religionsphilosophen*, p. 149 (Abraham Ibn Daūd).

⁶ Before לני (34 c, l. 34) some introductory word is missing in the text.

to work for perfection and the knowledge of truth¹, as expressed is Pss. xxii. 27 and xxxvii. 11.

That which the prophets say of the future world, and the sages of Paradise and Hell, is the allegorical expression to denote the delight of the soul in the proximity of her Creator (Ps. xvii. 15), and her pain caused by her distance from him. Reward and punishment after death cannot be corporeal, for the body is dissolved after death, and grass sprouts forth from its terrestrial remains, according to Isaiah's words (li. 12) *וּבֶן אֲדָמָה חֲצִיר יִרְחֹק*². Therefore it is said in Ps. cxv. 17: "The dead do not praise God," because the dead bodies are annihilated; "but we will praise God to all eternity." These words, as well as those in Ps. xxx. 13, denote that the souls that have attained perfection will, after being severed from their terrestrial existence, praise God in all eternities, like the spheres and intelligences, of which Ps. xix. 2 and Is. vi. 3 say that they proclaim God's praise³.

The foregoing analysis shows that the treatise on Eternal Salvation, bearing Maimûni's name, harmonizes, both in its leading thought and in a number of details, with ideas and utterances that are undoubtedly Maimûni's. Essential portions of the treatise, e.g. the allegorical interpretation of Ps. xlv, are, it is true, not otherwise attested; yet do they not contain anything which would contradict Maimûni's authorship. Maimûni, who allegorically explained the Song of Solomon and the Proverbs, could also have made the said Psalm, which, in respect to its contents, approaches the Song of Solomon, the subject of an allegory. Even the remarkable explanation of *צִיָּר*, ver. 13, like *צִיָּר*, rock,

¹ This is the opinion expounded by Maimûni in M. T., Teshouba, 9, 1. Cf. *Die Bibelepexese Moses Maimûni's*, p. 96.

² To this he observes, that Isa. xl. 6, 8 had thus been interpreted before. Cf. on the subject, *Mishne Torah*, Teshouba, 8, 3-5; and *Tech. Hammetim* (Kôbez, II, 8 d).

³ Vid. *supra*, p. 278, note 6.

has its analogy in the allegorical interpretation, given by Maimûni, of the prologue of the book of Job, in which he connects the proper noun עֵץ with עֵצִי, Is. viii. 10, and finds in it an expression that Job's narrative must be well considered¹. The contents of the second chapter (ceremonial commandments, prayer, ecstasy) deviate somewhat strongly from Maimûni's mode of thought; and, as to several details of the other sections, I could point to divergences from Maimûni's opinions expressed elsewhere. But, taking it all in all, it appears as unjustifiable to pronounce on our treatise the harsh judgment of Grätz², as to exclude it, without further cause, from the list of Maimûni's works. The rather uncouth form in which the work has been handed down to us, induces the belief that we have here an unfinished work of Maimûni's, into which, besides, foreign matter has been interpolated. A closer examination of the Arabic original will perhaps shed some more light over single points of this treatise, which, in view of the greater part of its contents, is by no means unworthy of Maimûni.

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¹ More, III. 22. On the allegory in Maimûni's exegesis, vid. *Die Bibel-exegese Moses Maimûni's*, ch. II.

² *History of the Jews*, VI³, 389: "It contains so many trivialities, and such a shallow moral doctrine, interspersed with a symbolic interpretation of the temple, and of the Agada, that it is impossible for such inane matter to have emanated from a sage."